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# HOME

FOR THE

MOTHERS, WIDOWS AND DAUGHTERS

OF

CONFEDERATE SOLDIERS,

CHARLESTON, S. C.

---

PROCEEDINGS

OF THE

THIRD ANNIVERSARY.

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ANNUAL REPORT,

ADDRESSES OF MAJ. BARKER AND PROF. MILES,

LISTS OF MEMBERS, ETC.

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CHARLESTON:

WALKER, EVANS & COGSWELL, PRINTERS,

Nos. 3 Broad and 109 East Bay Streets.

1871.

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THE THIRD ANNIVERSARY  
OF THE  
CONFEDERATE WIDOWS' HOME.

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The Third Anniversary of the "Home for Mothers, Widows and Daughters of Confederate Soldiers," was celebrated in the Music Hall of the Academy of Music, Charleston, on Monday evening, December 12, 1870. A very large audience was present.

The Hon. James B. Campbell, President of the Gentlemen's Auxiliary Association, presided, and prayer was offered by the Rev. John L. Girardeau, D. D.

The Report of the Board of Control, for the past year, was read by the Rev. Charles S. Vedder, as follows :

The Board of Control of the "Home for Mothers, Widows and Daughters of Confederate Soldiers," respectfully presents to the Association its Third Annual Report :

During the past year there have been domiciled in the "Home" one hundred and five persons. Of this number, seventy-seven are now inmates of the institution, twelve more have been accepted and are daily expected, and four have died. Thirty young ladies, claimants of Confederate sympathy, interest and care, have been furnished with a home, and with board, and have been aided in pursuing their studies in our city schools.

The Board takes pleasure in testifying to the general good order and harmony which have prevailed in the institution, and to the additional evidence which the year has afforded of its importance and value. All of the available room of the large building has been occupied, and, with careful economy of space, it still proves well adapted to the purposes of the "Home."

The expenses of the past year have been \$4,306 30. Of this amount \$1,488 75 was paid for the rent of the building; \$2,000 for household expenses; \$70 for repairs; \$161 50 for furniture; \$300 for salary of matron, and governess of pupils; \$48 for printing; \$40 for extra expenses of nursing the sick; and

\$198 05 for incidental expenses for pupils, piano hire, stationery, etc. It will thus be seen, that the entire cost of the maintenance of the institution has been considerably less than the estimate made at the beginning of the year.

Through the liberality of the community, and friends abroad, these expenses have been fully met.

The Board especially acknowledges its obligations to the "Gentlemen's Auxiliary Association" for generous contributions, active coöperation, and wise counsels. From the patrons of the institution, thus organized into an Auxiliary Association, the "Home" has received, during the past year, \$1,890. This amount is comprised mainly of sums pledged by our citizens, as annual contributions, to the support of the institution, and the cheerful alacrity with which it has been given, often with self-denying liberality, is the pledge that it may be relied upon in the future.

The Board of Control cannot withhold the expression of profound sorrow that he, whose burning patriotism and generous zeal found such congenial exercise in the Auxiliary Association, was not permitted to see and share the success of that noble enterprise. In the decease of the Hon. RICHARD YEADON, the "Home" lost an indefatigable and inestimable friend. But the organization which he was so interested in perfecting, remains in unimpaired efficiency, and, under its honored and faithful officers, has abundantly fulfilled its promise.

During the year four persons have died in the "Home." Two of these were aged and confirmed invalids when they entered the institution, at its first organization, and the third was advanced in life. The two former were greatly respected ladies, representatives of names honored in the colonial history and church of Carolina; and the third was a respected widow, the mother of a Confederate soldier. The fourth case, named above, was that of a young and unusually promising pupil of the institution, who fell a lamented victim to constitutional disease. Among the many expressions of sympathy called forth by this affecting event, was the gift of a large and beautiful lot in Magnolia, to which it gave the first occupant. The generous donors were Henry Gourdin, Esq., and the Hon. James B. Campbell.

The general health of the "Home" has been good, although, in addition to the instances mentioned above, several cases of severe sickness have occurred. Through the continued and noble generosity of the Washington Light Infantry Charitable Association, Dr. Francis L. Parker, the surgeon of that organization, has given constant and faithful medical attendance upon the "Home," and all necessary medicines have been gratuitously supplied. The Board also acknowledges gratefully its obligation to Dr. H. W. DeSaussure for valuable aid as con-



sulting physician, and to Dr. F. Peyre Porcher for his services cheerfully rendered during the temporary absence of Dr. Parker, and to Dr. J. R. Solomons.

The educational feature of the "Home" has steadily grown in prominence and interest. The applications for admission have been many more than could be accepted. From thirteen the first year, the number has been increased each year, until, during the last year, thirty were maintained in the "Home." The good which has been thus accomplished, the pressing need that such advantages should be extended as widely as possible, and the manifest approval and support of the people, have led the Board to venture an increase even upon the last number mentioned. From many applications, ten of the most urgent have been accepted, and the "Home" has begun this year with forty of the daughters of our Confederate brethren, to whom it affords the best facilities for acquiring an education. Of this number, however, all are not wholly beneficiary. From some who have resources, or for whom scholarships can be secured, \$100 per annum is received. For beneficiaries, the only expense is for wearing apparel and books. These, moreover, are secured at reduced rates. By far the larger number of the young ladies are from portions of the State where educational opportunities are not afforded; but two of the whole number are from the city.

It has been deemed of great importance to organize a school for the young ladies in the "Home" building. Although the city schools, upon which they attended, were of the highest character, and the terms upon which they were received most liberal—often wholly gratuitous—yet many days of tuition were lost from inclement weather and slight indispositions, which would have been saved, had the necessity been obviated of leaving the "Home" building. Apprehension was felt, too, of changes which might occur, at any moment, in the public schools. When, to these considerations were added the importance of having the young ladies under the immediate supervision of the Board—who were responsible for their welfare—and excited to generous emulation by pursuing the same studies, under the same teachers, no doubt was entertained by the Board of the duty, if possible, of organizing a Female Seminary within the "Home."

The plan has proved entirely feasible, and has been adopted and carried out. The services of two experienced, capable and approved lady teachers have been secured. These ladies now reside in the "Home," and are in successful charge of the school. All the branches of a thorough education are taught, including Music, French, German and Latin, whilst the opportunity is afforded of giving to the wards of the institution the loving oversight and salutary discipline of a well-ordered house-

hold. Special attention is given to secure a complete mastery of the branches of an English education. French is one of the regular studies of the school. Music is taught by accomplished ladies of the city, without charge, and the class in German enjoys the signal advantage of the voluntary services of Prof. Sachtleben. Instruction is given daily, also, in Latin. The experiment has, thus far, proved an entire success. Although it will necessitate a somewhat increased expense, the Board has no hesitation in saying that the added outlay will be far more than returned by the good accomplished. It is estimated that, for the present year, the sum of \$6,000 will be necessary, and will be sufficient to cover all the expenses of the "Home." Of this amount \$838 28 are now in the Treasury of the Gentlemen's Auxiliary Association, by means of which the current expenses of the "Home" are being met.

It is the desire and purpose of the Auxiliary Association to secure the names of four hundred persons, who will become members of that organization by the payment of \$10 yearly, for the support of the "Home," thus securing it a certain resource. Two hundred and four names have been readily obtained, and the Auxiliary Association appeals to our citizens to make up the full number of four hundred. We cannot think the appeal will be in vain.

The Board gratefully acknowledges the continued liberality of the friends of the institution in donations of necessary and valuable articles, most of which have been acknowledged in the daily papers, at the time of their reception. They think it due, however, to make special mention of the fact that, throughout the entire year, the "Home" has received generous contributions in meat from Messrs. Thos. A. Johnson, James Dunning and Timothy O'Brien. To the "Charleston Daily News" and "Charleston Courier," the Board has also been under continued obligations for most valuable favors.

All of which is respectfully submitted.

After the reading of the Report, Major Theodore G. Barker was introduced, and spoke as follows:

#### ADDRESS OF MAJOR BARKER.

The honor of presenting to the public the claims of the "Home" has been conferred upon me by the favor of the gentlemen who compose the "Auxiliary Association," formed in this city in aid of that institution. To have declined this responsibility, in the first instance, would have been far more in consonance with my own feelings, but for the appearance of an ungracious mock-modesty, and for the sense of self-reproach which would have followed a refusal, on my part, to do, at least, my best endeavor, in a service that ranks next, in the order of



recognized allegiance, to the claims of family and friendship. I feel that I owe myself, at least, some apology for consenting, in these days of public shame, in this conquered land, and in presence of my disfranchised people, to raise my voice beyond the theatre of strictly professional duty—and even now this voice scarce knows how to utter, in behalf of an institution bearing the Confederate name, an appeal to the public, as at present constituted in South Carolina. It falters upon the lips, and shrinks from the task, least, forsooth, by that appeal, we, who thus aim solely to discharge our duty to our martyr dead may seem, perhaps, to invoke the charity of their and our enemies. And here let me discriminate at the outset. In this category of enemies to whom I would *not* appeal in this behalf, I do not include the unoffending stranger, who, guiltless of the crime of the late war, has cast his lot among us; nor even the Union soldier, who, obeying only manhood's call, or duty to his State, may have followed the flag of the Union from Manassas to the surrender at Appamattox; nor the honest black man, who may be actuated by a praiseworthy ambition to elevate himself, or his race, in the scale of civilized humanity. To the soldier of the Union, not responsible for the war, and giving no sympathy or support to the high carnival of vice and ignorance that rules the hour, who may now form part of this public, I can find it in my heart to say, "Brother, we have been enemies—we have fought (so far as you are concerned) a fair fight on open field—the mother, or the wife, or the child of him whom your bullet laid low, is suffering from the effect of that war, should your heart move you to the relief of that suffering, *your* charity shall receive, at least, a gracious acknowledgment." I recognize no shame in this. But to those men who, before the war, preached "the irrepressible conflict" to the Northern people, who helped to bring on that unlawful and unholy invasion of the South; who raised, in 1861, the banners upon which were inscribed the terrible watchwords of that invasion, "Booty and Beauty," who hounded on the carnage to the bitter end in 1865; who, after the war, shamefully broke the plighted faith of the nation, given in the terms of our surrender; who since have aided unconstitutional "reconstruction," in placing the education and character of the South beneath the heel of ignorance and vice; or who, came they from abroad, or still worse, from the ranks of our own people, are now, as the leaders of an organized voting majority of emancipated slaves, reaping place and profit from the overthrow of civilization in this Southern land. To these, or any of them, God forbid that I should make appeal in behalf of a cause like this.

It has been among the bitterest achievements of the enemies of the South that they succeeded, even before the war, by such ingeniously constructed lies as "Uncle Tom's Cabin," and kin-

dred writings, in turning the prejudices of the world against us; and yet, it seems to me that, in spite of all that, to the heart of a world-wide humanity, whatever the political prejudices may have been, there is something in the purposes of this charity which cannot fail to commend itself, and that the circumstances which gave it birth, *must* awaken the sympathy everywhere of the noble-minded of the earth. To a mind not wholly blinded by passion, or closed by stern prejudice, we may fearlessly recall (could we, indeed, bring it back in all its lineaments) the picture of this South of ours, as we knew it and loved it before the war, ay! of this slaveholding and slave-selling South! And, in spite of the undisguised auction table, and the undenied slave lash—both of them sanctioned by law—harsh and grating features in themselves, I admit—(and what human system is without them?) dark inevitable human groundwork of the picture, but not the whole picture, as has been represented—in spite of these incidents of our former social system, so much exaggerated and so falsely colored against us, we might, in that picture of the South as she was, hold up to the gaze of civilized humanity, without a doubt, as fair a scene of a happy and prosperous State as ever the light of God's sun was permitted to shine upon. A nation of free-men, sprung from no ignoble stock, who, for one hundred years, at least, had preserved a record of untarnished public fame, and which was the custodian of a conservatism, in political and social life, unsurpassed in history. A people which, inheriting the wealth of its ancestors, had retained the traditional social virtues of successive generations, a society wherein had been formed an historical public opinion, which supplied the power of law itself. A land wherein the sentiment of honor was held as sacred principle—where character was valued more than riches—and truth above success; where true reverence and loyalty was paid to State,

“With love far-brought  
From out the storied past.”

A land where woman received the homage of chivalric devotion from knightly men; where religion and law held purest sway;

“A land of settled government,  
A land of just and old renown,  
Where freedom broadens slowly down  
From precedent to precedent.”

Such was the South of former days!

And now present the reverse picture. Show the ruin which New England, in heathenish worship of its own idols, in pursuit of its own selfish lust of power, has made of our once peaceful and happy country. Show to civilized humanity the



mad work of jealousy and spite, wrought in the name of a sham freedom and a false civilization, wrought by "the" (so called) "best government the world ever saw," wrought upon one-half of these States, upon whose ruin the ruling party of the other half still looks, and looks exulting. See hate and suspicion and distrust prevailing, where once dwelt Peace, and Love, and Faith. See misrule running riot in halls of order; corruption and ignorance in the seat of justice; established wealth uprooted from the soil and cast into the gutter; refinement and culture driven to the wall. Such is a meagre portraiture of the South to-day! And still the work of war goes on; still the cauldron boils and bubbles, and the basest elements seethe up from the bottom of society stifling its purest breath; and the impoverishment of our people is being rapidly accomplished by confiscation, under forms of law, by the great engine of taxation, wielded in the hands of our own slaves. In the midst of this scene, the feeble forms of tender women and children are seen flitting about in the storm of life, homeless and impoverished, whose whole lives before have been shielded from privation, perhaps surrounded by luxury, now whose natural protectors have fallen in defence of their country, and left them on life's rugged pathway to the cruel jostling of the vulgar crowd! Surely the heart of a common humanity must beat with a tender throb of pity at the spectacle; will come forward to meet our appeal for aid, and pour itself forth in sympathy with our Confederate "Home."

To our own people who, in defence of Southern homes, sent soldiers to confront the invader, whose families were, for four long and weary years, shielded from harm by a wall of human life, ever diminished and as often renewed, until the shattered but noble remnant, exhausted, yielded to superior force; to those who, in 1861, gloried in the spectacle of a nation's manhood, springing to arms; who read, with exultant pride, the story of the first great battle, and hailed, with thanks to God, the birthday of a nation in the first great victory; who shared the triumphs won by the endurance and the valor of the Southern soldier, to these we come with no apologetic tone, to claim from them, in proportion to their means, be they great or small, their tribute to the honored dead!

We leave to the poet and to the reverend teacher of religion, the task of impressing the obligations of duty to the poor, of arousing the impulses of benevolence, and opening the fountains of universal charity in the human heart. As objects of that duty, and as appropriate recipients of that charity, none appeal more touchingly than the helpless survivors of the war for Southern independence. But if this appointment means anything, it bids me dwell upon those features, which, in this particular work, make special appeal to us at this time.



The story is briefly told. After the war the impoverished condition of our people suggested the need of a shelter for those whom the war had left as objects of benevolence. These were the widows, mothers, sisters and daughters of Confederate soldiers. In 1867, a few true women of this city, whose hearts refused to forget the men who had fought, and the cause which they believed to be just, undertook the work. Until 1870 their exertions alone sustained the "Home." An association of gentlemen, in aid of these ladies, has this year been formed, and now appeals to the public to sustain it by contributions of money. What was at first an experiment, is proved, by the Annual Reports of the Ladies' Board of Control of the "Home," to be so no longer. Shelter and food, and, in some cases, clothing, have been supplied to numbers of Southern women, who, after the war, had no home to turn to. Some of these are still receiving aid. Besides this, and what is of special note, numbers of the daughters of Southern men have been enabled, by the aid of this institution, to obtain the advantages of education, which would otherwise have been denied them. All of this has been accomplished in the midst of the desperate struggles of our people against a succession of the sternest trials, and accumulative force of most cruel adversities. Places for young ladies have been promised for the next year in the institution, beyond the resources of the Association, and many young persons, greatly in need of this form of assistance, have been reluctantly refused admittance to the "Home" *for the want of means!*

Think of it Southern men and Southern women! The priceless boon of education denied to the children of men, who laid down their lives for you, and future mothers growing up in the South, without the advantages of ordinary school training!

The people of South Carolina have thus presented to them a work to sustain, in which their own honor, and the future character of this people is involved. These women will not only be sheltered from the storm which beats so fiercely upon the families of our best people, but being so educated, will furnish a class of teachers, to whose care can safely be entrusted the training of Southern youth; and congenial inmates of many a Southern household will thus be secured to those who would have their children taught to feel a just pride in their descent from the Confederate soldier, to reverence always the memory of Jackson, never to forget Albert Sydney Johnson, and to know Robert Lee as a patriot and not "a traitor!"

But, beyond all this, we commend this cause especially to the hearts of our people, because it is a charity which blesseth him that gives. It is a sacred Altar, erected in our midst, whereon they may place their gifts, who value the true spirit of self-sacrifice; who feel that a lifetime of service on our part cannot

pay the debt which the South owes to those who fell in her service; not for the material results of that service, for God knows never was more precious life more freely wasted, or has bravery and self-devotion ever ended in more utter ruin; but, for the sake of that priceless inheritance of glory, which, to us and our posterity, those men, dying, have bequeathed in their example. When we reflect upon the deeds of our Southern soldier, the absolute surrender of self to our cherished cause, the patient endurance of days, and months and years of suffering, the unsheltered bivouac, amid rain and snow, and sleet, in winter; the lonely and unattended sick-bed, on the damp roadside, the blistered feet upon the painful march, the pangs of hunger, and the burning thirst of the fevered frame, the longing and the yearning for the merest glimpse of home, and for the sight of all that was dear on earth; then the terror of the approaching battle, the courageous mastery of self, crushing down all human weakness, the exalted courage of the onset, the mad rush forward into the jaws of inevitable destruction, the ghastly wound and all the fearful agony of the hospital, the death-bed on the bleak hill-side, with no witness save God alone. When we reflect upon all this noble devotion, and remember that the men, who encountered four years of such work, have left their dear ones to our care, can we, dare we, stay our hands, in the effort to sustain their helpless women and little children, and to testify by our exertions, in their behalf, our reverence for their memories, and our value of the glorious impulses which carried them forth to battle, and sustained them to the hour of death? It was a law of Ancient Athens, that the children of those who fell, in defence of their country, should be instructed at the public expense, and, when come to age, presented with a complete suit of armor, and honored with a seat in all public places. It is part of the sad fate of *our* fallen heroes, that the same enemy which slew them, has, afterwards—in violation of the conqueror's plighted faith—destroyed the State itself, which would have paid them more than Athenian honors. Their children have thus been doubly bereft, by force and treachery, of parent and of country. Upon us, their surviving countrymen, devolves the duty of supplying the places of both. We are to each other, now, all of country that remains; and it behooves us to see, as we would answer the judgment of our own hearts, that the women and children, who are sufferers with us by the war, suffer no unequal want.

In the exercise of the duty which their peculiar relation to us demands, we keep bright the golden circle of mutual sympathy and support which binds us to each other as common sufferers in a once sacred cause. We bless ourselves, in the way that charity blesseth him that gives, not, alone, by expression of that gratitude, without which self-respect would

be impossible, but we preserve as individuals and as a people, that integrity which Job, in his utmost humiliation refused, even under the reproaches of his friends, to give up. And never has the preservation of that integrity seemed to us more difficult—never have we had more imperative need to stand by our past, and to keep alive the memories that bind us to each other. Standing as the Southern people do, at this day, amid the ruins of military conquest, and political and social revolution, there is threatened against them another and more cruel conquest—the conquest of character. Daily and hourly are visible the encroachments of the manners and maxims of the conqueror—the signs and watchwords of a corrupting materialism—which, if not resisted, is destined to destroy all that was fair in Southern character, and to mould us, finally, into the very fashion of our conquerors. A conspicuous citizen of Massachusetts recently remarked to a distinguished son of Carolina, with a cool confidence in the truth of his prediction, that the Southern people had suffered a conquest of arms, involving loss of property and institutions, and, after that, a political conquest, involving loss of power, but that the South must yet suffer the conquest of Yankee ideas and become thoroughly Americanized! I have no reason to believe that there was any conscious malignity in this prediction; in fact, I have no doubt, that the author belongs to that school, which honestly considers New England civilization the pattern civilization of the world, and that it would be a blessing to any people to have it thrust upon them. I may do it injustice, but, with my estimate of that peculiar civilization, (and I pretend to no impartiality in my judgment,) the suggestion sounded in my ear like the hiss of the serpent beside his stricken prey, and the fierce stamp of the heel of the victor upon the face of a fallen foe—the malignity of hate unsatisfied that has killed the body, and seeks also to kill the soul itself.

And are we indeed doomed to lose our own traits of character and become like our conquerors? Must *that* "situation" also, "be accepted" by us, and *that* bitter cup of humiliation yet be drained, before our measure of conquest is complete? I believe it not, and yet, I tremble at the issue of the contest between Southern pride of character, with poverty at the door, and the dazzling glitter and excitement of Northern life with its maddening pursuits of money, and worship of success. There are amongst us those of our own people, who, like Job's friends, would persuade us to sacrifice our integrity, to forsake the silent reserve of bitter memories, in which our self-respect is kept for the supposed pecuniary advantages of social interchange with our oppressors. In so far as that reserve is part of our integrity, I doubt the *policy*, even, of the slavish surrender; we would deserve, and I think, would secure the contempt



of our enemies, without the supposed benefits. Certain am I that we will lose by the adoption of their fashion, in the place of our own ideals. Every impulse of an honest pride bids us strive to hold our own, and cheat our conquerors of this, their last and cruellest triumph. Not one weak vessel among us, stumbles in character, or fails in principle, or yields to fierce temptations, but joy and triumph is carried to the heart of those, who are eagerly watching for the failure of Southern character, and for the conquest of the South by Yankee ideas. There are among us, those, who grow tired of the gloom of life among Southern ruins, and are eager to plunge into the tide of material prosperity, (which levels all sentiment, destroys individuality, and degrades the national character,) regardless of the sacrifice which may be involved. Doubtless, there is much of profitable wisdom for us to learn from our conquerors, and I am not so narrow, or so tame in my views, as to wish to shut out any useful lessons they may teach us; but God grant, that, with their useful, we may not take their evil; that we may not become their imitators; that we may preserve our individuality as a people; that we may not learn from them to scoff at our own proud history; to condemn that chivalry, for which they have so deeply hated us; that the sentiment of honor, the love of truth, and the spirit of reverence, which have characterized the Southern people, in all their past, may still be preserved an undying flame on Southern altars, and our ancestral virtues still cluster for generations to come around our Southern homes!

Let us then

“Stand fast; and let our tyrants see  
That fortitude is victory.”

I believe in our power to resist the threatened conquest of Southern character, and that the exercises of a charity, like this, will be a potent aid to our efforts, to sustain the integrity and the faith of our people.

“Tho’ much is taken, much abides, and tho’  
We are not now that strength, which in old days  
Moved earth and heaven; that which we are, we are;  
One equal temper of heroic hearts,  
Made weak by time and fate, but strong in will  
To strive, to seek, to find, and not to yield—”

It may be that we are destined to lose our identity as a people; to sink to the level of Northern materialism and become thoroughly Americanized; but at least, let us strive to resist the tendencies of the times, holding fast to the faith that is in us, let us preserve the glorious memories of our past, and cherish the principles of our fathers. Let us above all, discharge our duty to the men, who freely poured out their lives for the

South, by sheltering their bereaved women, and training their little children. And, if it please a benign Providence to bless our efforts in this sacred cause, to preserve our integrity, to save our people's character, to conquer within us the lust of place and bias of self profit, which is our great temptation, and to guard the social conservatism of the South from the threatened overthrow, then we may yet stand proudly amid our ruined homes, or beside the graves of our fallen heroes, and exclaim, in the face of our baffled foes, with no irreligious pride, and with no want of reverence in the use of the words, "Thanks be to God! which giveth us the victory!"

After Major Barker had concluded, the Rev. James W. Miles was introduced, and said:

PROF. MILES' ADDRESS.

All benevolent institutions are founded upon a profound principle in the moral constitution of man. The operation of the affections, and, indeed, of the whole class of moral emotions, implies, and necessarily springs from the relations of man towards other beings similarly endowed; that is, towards a Creator as a Sovereign and Father, and towards fellow-creatures as bound to each other by the laws of the social condition. Man could not, and, consequently, was never designed to exist as a solitary and isolated being. The primary and sacred relations of the family condition, soon necessarily widen into the larger, and no less indispensable relations of the social and political state. And hence the virtue and well-being of the individual, is no less essential to the purity, and order, and happiness of the community, than it is to the family, which is the primary and fundamental element of the social and political condition. We find, moreover, that, in complete harmony with the propositions just laid down, the Creator has endowed man with expansive social affections, which do not find their complete exercise within the original family circle alone, but which are capable, and even feel the need of embracing objects of sympathy, in the sphere of a far larger community. So little was man intended to be a merely selfish creature, that even while under the impulses of a corrupted nature, he is tempted to yield to the most selfish considerations; yet the social constitution of his nature compels him, for his very selfish purposes, to have regard to the well-being of the fellow-creatures with whom he stands in relation which can neither be avoided nor utterly disregarded. Among the duties which his social constitution and relations involve, is that of Charity, which we understand to comprehend the whole of that part of his conduct towards his fellow-men, which can not be strictly enforced by legal enactment. It is not a charitable act, although it may involve

a charitable feeling, that in speaking of another we abstain from slander and defamation; for this is a case in which a violation of our duty gives to the aggrieved party a remedy by the positive laws of the land; but these laws do not compel us in controversy, for example, to be courteous and logically fair towards the person and arguments of an opponent, and hence this is required of us by the duty of Charity; and as moreover, it is not only required by the law of Love, but is also manifestly just; there are, certainly, acts of Charity whose moral obligation is strengthened by the principle of justice. There are, doubtless, charitable acts in which the element of justice is not so immediately involved, (as in the relief of certain cases of personal want which we can easily imagine;) but if we can succeed in showing that the benevolent object, whose presentation to your sympathies has been committed to us on this occasion, is one of those Charities, whose claims are eminently enforced by high considerations of justice; we shall have done, not all that we could have wished, or that many others we believe could have done immeasurably better, but, at least, all that lay within the scope of our humble abilities, to commend to your reason no less than to your hearts, the sacred cause of the homeless and destitute.

The relations which arise from the social and political nature of man, not only impose upon the individual duties to the community, but of necessity also involve reciprocal obligations of the community to its individual members. Some of these obligations are of course, discharged by the community in its political or corporate capacity, as the protection of life, property, &c.; others can only be fulfilled by voluntary benevolence. Some of these, again, having reference to the benefit of classes of individuals, or of individuals as having a claim to the charity of the community, can not be fulfilled by isolated acts of personal charity, but naturally give rise to combined action which leads to the formation of charitable institutions. Rejecting as we do most energetically the low conception that the objects and duties of the State and Government are limited merely to the conservation of body and goods, we shall not detain you by any digression, which yet might not be entirely irrelevant, with regard to the moral duties of those powers; but we simply take our stand upon the strong, the undeniable, and the self-evident, proposition, that the morality, the well-being, and the stability of the community are intimately involved in the corresponding condition of its members. If, therefore, there are cases of want, physical and moral, or of social neglect and degradation, which are neither provided for by the State, nor whose relief is legally imposed upon the citizens, it must remain for voluntary action to reach forth the hand of benevolence and sympathy, in behalf of those whose protection and elevation in the social



sphere must influence the morality, the order, and the well-being of the community in whose bosom they are found. Whatever may be the degree of individual fault in the case of those who need the charity of a community; yet, where permanent classes of such needy objects exist, it is morally certain that their unhappy position is also in a certain degree owing to the neglect and vices of society, and hence they have a strong claim, even of justice, upon those charitable efforts which can alone ameliorate their condition. Society cannot justify an apathy towards the condition of such classes, by saying that the responsibility of vice is personal, and that the law is there to protect the community, and to coërcé or punish the offender; for if the state of society itself be such as to produce a tendency to the formation of such classes in its midst, it can not with justice call upon them to reform, until it has, at least, done something for elevating them to a position where reform may become possible and permanent. In proportion to the moral tone and physical comfort of all classes of society, will be the silent efficiency and at the same time the wholesome leniency of law; and hence a regard to its best interests should prompt the community to every charitable effort on behalf of the degraded and wretched. Surely then, if such sound, such undeniable arguments can be adduced from the philosophy of charity on behalf of the degraded and wretched, there comes to us with infinite force the cause of those, whom by every generous feeling of gratitude, chivalry, and patriotism, it is our honor and our privilege to cherish, to reverence as sacred deposits, to shield from all the storms and temptations to which the needy and helpless are exposed.

Is it possible to estimate the terrible struggles, the mighty temptations, the overwhelming cloud, confusing intellect and even conscience, the despairing expedients, with which grinding poverty has crushed and ruined God's creatures, unable to find an asylum or a livelihood upon God's own earth? We care not to attempt an adjustment of the blame which is to be apportioned to the individual wretch, and to society which might have extended sympathy and aid. If the former suffers the dreadful retribution of extravagance, or wilfulness, or pride, or vice; the latter will not stand excused in the eye of that Providence which has appointed man to aid his fellow-men, for its criminal apathy towards the well-being of its needy members. But we will not speak of misery from vice and crime; we will speak simply of misfortune and unavoidable woe. We will not speak of faults and blame, we will address ourselves to actual suffering and the generous dictates of charity. We will ask you to consider that there are peculiar cases of need, which can not be adequately reached except by some such institution as that which is now commended to your sympathy and aid; and

if it be the only, or the most efficient means of relief, it has a certain claim of justice to your support. It would be superfluous to dwell upon the vital importance of the influence of the family upon the formation of character, and hence upon the whole social and political state; but what is to be done on behalf of those who have no home around which cluster the most sacred ties, and the most powerful associations? The orphan girl unfitted to contend with the rude blasts of the world, and a dependent pensioner upon alien charity, which, struggling itself with poverty and want, almost grudges her existence, or crushes the genial elements of her nature, and stamps upon her youthful features the unnatural mark of premature age and gravity and sternness? The lonely widow, struggling with a deep necessity which, vampire like, drains out the life by the very toil to which it compels for precarious subsistence. What is to be done on behalf of those exposed to even deeper woes? Such there are. The mother with, perchance, a youthful daughter, who has been accustomed to comfort, at least to sufficiency, to respectability, is suddenly left in straitened circumstances by the loss of the father, or the son and brother who supported them. Alone in the world, save with the tender flower of her love, commence the widow's struggle to maintain a position to which she feels herself entitled, and which with the justifiable pride of affection, she chiefly strives to maintain for her daughter's sake. Gradually are her slender resources exhausted. Perhaps she, too, is unfortunate in certain attempts, not to keep up appearances merely, but to make her bread. Her feeble hand cannot by the last bitter means left her,—the relentless and murderous tyranny of the needle,—maintain her in even the humble respectability to which she has become resigned. The very family articles, clung-to to the last, as consecrated by a thousand reminiscences of home, of dear old times, melt one by one from her hands. Their mute, unconscious sacredness is profaned by the mercenary touch of barter, and the act is only sanctified to her bleeding heart by the necessities of her living child. She can no longer conceal it from herself, that they must sink ever lower and lower in the social scale; they must be numbered among those with whom no sympathy can exist; the respectable street has been gradually changed for the obscure quarter and the humble alley,—the comfortable dwelling for the lowly tenement,—the abundant table for the scarce sufficient meal; while the product of their labor is often lightly worn by those, who dream not in their comfort, that they are clothed with ghastly habiliments whose every stitch is a precious ray from fading eyes,—a bitter tear,—a heart-breaking sigh,—a mark of weary and life wearing vigils,—a contribution of death from the attenuated frame, the sinking constitution, the wrung-out vitality of fellow-creatures, of God's creatures—

of lonely, feeble, friendless women. They must even in their honest and weariless toil, learn to accept alms with gratitude, while they are no beggars, and perhaps to hear homilies on pride, while they are sunk into the deepest humiliation which the delicate, sensitive, and high-toned spirit can well be called to endure. Other things, too, have been at work, preparing further suffering. The daughter has bloomed to the verge of womanhood, and she is endowed with the fatal gift of beauty, not unmarked by evil eyes. Sickness—bitterer want—neglect or absence of necessary nursing, waste the mother slowly; while God alone knows the terrible struggles, the convulsive trembling upon that precipice of guilt to which such want has urged her, with which the daughter is shaken, as her mother's comfort and relief weigh in dreadful balance in her soul against a means of aid, which society often tolerates even when the selfish guilt can plead no sacrifice to a mother's relief; a means which, even if dragged from its promised obscurity, can scarce further degrade her in the social rank to which society has already thrust her for her poverty, and a means whose real character and woful end are disguised to her weak, distracted heart, by the artful sophistry, perhaps, even, by the false and hollow promises of the blighting tempter. But at length disease and want strike the widow to the grave, while the helpless, unprovided for condition of her lonely child, pierces her heart with pangs which swallow up the feebler agonies of death. The orphan—but who can tell the lowering storms of temptation, struggle, suffering, despair, which gather around her, isolated and friendless, without a protector, without a guide, without an asylum? Noble benevolence that provides a home for these! A home where the generosity of the protection and refuge is only equalled by the delicacy of the mode in which they are afforded, and which can only be fully appreciated by the gratitude of the recipients. A home where, also, the blighted and lonely can still find sympathy to soothe, and employment to cheer, the weariness of life. A home which from the relation of its inmates, contributes to the general support and well-being of the common family, can be accepted without humiliation; and where the pleasing consciousness of usefulness can be indulged without pride. A home of honorable position, of sacred associations, of cheerful industry, of comfort for the adult, of virtuous education for the young; and which as the alleviator of want and distress, and shelterer from vice, idleness, and ignorance, is a positive benefit to the community, and possesses every claim of justice to its support, in discharging towards important classes those duties of care, protection, and benevolence, which every community owes to its needy and unfortunate members; duties which the community should discharge for the sake of its own social interests, but which



can scarcely be discharged except through the agency of such institutions.

If we have shown, then, in the earlier part of our address that there is a philosophy of charity, which should call forth its exercise by a community on its own behalf; and if it appears from the facts and noble appeals to us with regard to *this special* charity, that it appeals to our dearest sympathies, we might here commit the whole matter to your own noble sympathies. But, friends, after all, *is this a matter only of charity?* We blush at the thought; and feel that the establishment and support of such an institution is a sacred joy, a due thank offering to God who gave us the noble men who died for us, and bids us thank and honor Him in caring for the wives and children of those by whom He has stamped our annals with imperishable glory and patriotism. When history tells its story in the lapse of ages, as it will, let us leave upon its records, as Athens has done, that not only for the successful, but for all who did their duty as patriots in behalf of liberty, we recognized their services, and acknowledged our gratitude as a sacred debt, to their wives and children.

The Report of the Board of Control was then unanimously accepted and adopted, and the meeting adjourned with the benediction by the Rev. Dr. Girardeau.

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THE ANNUAL PAYMENT OF ONE DOLLAR ENTITLES TO MEMBERSHIP.

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Mrs. Thomas W. Doar,	Miss E. L. Goldsmith,
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Miss C. Cruger, New York,	S. C.
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 Thomas Frost,  
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